

acceptable." ¹ This purification was ritual and produced ritual or cult cleanness. Any one who touched a holy thing was raised to a disagreeable amount of holiness, which he must maintain or undergo the ritual uncleanness of a profaned holy thing. Special offerings and atonements were necessary to remove the danger from being holy, which might prove fatal.² The Jewish Scriptures which were canonical were distinguished as "those which defile the hands." This shows the original identity of "unclean" and "holy." Both are under taboo, devoted to higher powers. Whatever touches the devoted thing becomes likewise devoted. The high priest has to wash, on the day of atonement, after he has worn the holy vestment.³ The Sadducees scoffed at the saying of the Pharisees that the Holy Scriptures defile the hands.⁴

566. The evil eye. *Jettatura*. Another direct and Immediate product of primitive demonism is the notion of the evil eye. This is a concrete dogma and a primary inference from demonism. It is often confounded with the *jettatura* of the Italians. The evil eye is an affliction which befalls the fortunate and prosperous in their prosperity. It is the demons who are irritated by human luck and prosperity who inflict calamity, pain, and loss, at the height of good luck. The *jettatura* is a spell of evil cast either voluntarily or involuntarily by persons who have the gift of the evil eye and can cast evil spells, perhaps unconsciously and involuntarily. It follows from the notion of the evil eye that men should never admire, praise, congratulate, or encourage those who are rich, successful, prosperous, and lucky. The right thing to do is to vituperate and scoff at

them in their
 prosperity. That may offset their good luck, check
 their pride,
 and humble them a little. Then the envy of the
 superior powers
 may not be excited against them to the point of
 harming them.
 It is the most probable explanation of the
 cloistering and veil-
 ing of women that it was intended to protect
 them, especially
 if they were beautiful, from the evil eye. The
 admiration which
 they would attract would be fatal to them. The
 notion of the
 evil eye led to covering some parts of the body
 and so led to

¹ *Bur, EthnoL*, XVIII, Part I, 371. ⁸ Levit. xvi. 4, 24.

² Hastings, *Diet. Bible* ^ "Relig. of Israel." ⁴ Bousset, *Relig. de\$ Judenthums*, 124.